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§ 2. Nilotic Kavirondo.

101 The generic name of the Nilotic Kavironda is Ja-Luo. By the Bantu Kavirondo they are called Awa-Nife or Nyife, also Awa-Nyoro.

193 *Ja*, *Ka*, and *Yaka* are all prefixes signifying "clan" or "tribe" among the Nile tribes.

The prefix *Tho* signifies language among these people.

Kami or Gemi (call themselves *Gemi*).

101 619 131 Situated to south of River Nzoia between Mumia's and Ugowe Bay. Tribe second in importance in Kavirondo. Nilotic origin; belong to Ja-Luo family. Head chief, Odera Ulalo, son of Umoli. Chief next in importance, Odera Sandei, son of Ulo. Other chiefs: Ilari Atanda (son of Lochi), Wayoti Aratieri.

Subdivisions:—

-Juothi—Odera, Ulalo, Odera Sandei, Atanda Agura.
-Karareo—Ogwel.
-Kagelo—Serua.
-Katumo—Ngaga.
-Kanyadeti—Siwa.
-Kanikwaya—Njwang Kiliko, Ilari, Aratieri.

Lego.

Situate to south of River Nzoia and south-west of Mumia's Nilotic tribe. Part of the tribe acknowledges suzerainty of Mumia. Important chiefs: Ukola Ndonya or Ndong, Ngonga.

Subdivisions:—

-Lafu—Unyango.
-Kukwiri—Othiambo.
-Anyango—Ngonga.
-Kaluo—Ndonya.
-Karuothi—Ukola, Ukelo, Aponyo.
-Yanyujuok—Odero.
-Jamoro—Ogoti, Tao Mwana Uguto.
-Yasiji—Udongo.
-Yakadengi—Otwera.

[pp. 36-51 not processed]

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CONJUGATION OF THE VERBS "COME" AND "WANT" IN *Lu-Wanga, Tho-Luo, and Nandi.*

Mood and Tense.	English.	*Lu-Wanga.*	*Tho-Luo.*	*Nandi.*
Imperative ...	Come ...	*idza*	*bi*	*nyoo*
Indicative present	I come ...	*nzidza*... ...	*abiro*	*ainiuni* or *nioni*
	Thou comest	(*ewe*) *widza* ...	*inibiro* or *ibiro*	*kenyo*
	He comes ...	*iedza*	*obiro*	*neninyoni*
	We come ...	*twidza*... ...	*wanowabiro* or *wabiro.*	*kibwoni*
	Ye come ...	*inyu mwidza* ...	*unubiro* ...	*kobwa*
	They come...	(*inabu*) *wed..a*	*gi-biro*... ...	*kabwa*
Indicative future	I shall come	*nanzidze* ...	*angaanabi* ...	*kanyoni*
	Thou wilt come.	*winawidze*		
	He will come	*nayedze*		
	We will come	*watwidze*		
	Ye will come	*inyu namwidze*		
	They will come.	*awanamwidze*		
Indicative past	I came ...	*ndalimwidziri*	*nabiro*... ...	*kianyo*
Negative present	I come not...	*sinanzidza* ...	*ungekabi* ...	*menyoni* or *monyuni.*
Infinitive ...	To come ...	*okwidza* or *kuwidza.*	*obiro*	
Imperative ...	Want ...	*enya*		
Indicative present	I want ...	*nienya*... ...	*aduaro* ...	*amoche* (*anyo*)
	Thou wantest	*wenya*	*iniduaro* or *iduaro.*	*imoche*
	He wants ...	*inyenya* ...	*oduaro* or *enouaro.*	*omocheawe*
	We want ...	*twenya* or *kwenya.*	*wanuwaduaro*...	*kimoche*
	Ye want ...	*inyumwenya* ...	*unuduaro* ...	*neomoche*
	They want...	*wenya* or *awawenya.*	*giduaro* ...	*omoche*
Future... ...	I shall want	*nanyenyi* ...	*anganaduari* ...	*kamachamach*
Past	I wanted ...	*nenya* or *nalienyiri.*	*naduaro* ...	*kikaamach*
Infinitive ...	To want ...	*okwenya* ...	*oduaro*	
Negative present	I do not want	*sinyienya* ...	*adayi*	*momoche*

Substantives.

It is instructive to examine the various methods of forming the plurals of the nouns in the languages dealt with in this work.

In the Bantu group the plurals are made by variations of the prefix; in the Nilotic and Nandi group by the addition of suffixes or by alteration of the final syllable.

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The methods of constructing the plurals in the Nilotic Tho-Luo are quite distinct from the Bantu forms; they are as follows:—

			Examples. Singular.	Plural.
Class	I.	Plural formed by addition of suffix *tot*.	*sere*	*seretot*
			le	*letot*
„	II.	Plural formed by addition of suffix *ngnen*. The middle *n* sometimes becomes *w* for euphony.	*winyo*...	*winyongnen*
			tong	*tongwen*
„	III.	Prefix *e* becomes *gi*.	*enuwadu*	*ginuwadu* or *ginuwadwa*
„	IV.	Terminal *l* becomes *k*.	*diel*	*diek*
Class	V.	Plural formed by the addition of *iji*; if there is a final vowel in the word it is usually dropped.	*chong* or *chonga* ...	*chongiji*
			lak	*lakiji*
„	VI.	Terminal vowel, usually *u* or *o*, becomes i.	*wer* or *weru*	*weri*
			rombo...	*rombi*
„	VII.	No change	*lueta*	*lueta*
„	VIII.	Irregular plurals, a few examples are:—		

Singular.	Plural.
Awang (an eye)... ...	*wanga*
Diang (cow)	*dok*, possibly a variation of Class IV.
Ot (house)	*udi*
hega (year)	*hegini*

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In the Nandi language there is really only one method of forming the plural, and that is by cutting off the last syllable and adding *ik*, *ek* or *ok*; if this procedure renders the word not euphonious the penultimate syllable is freely adjusted to suit.

Examples.

Singular.	Plural.
Ape ... ... *moset*	*mosonik*
Arm... ... ... *eoot*	*euek*
House ... ... *kōt*	*koriek*
Axe ... ... *aiwet*	*aonek*
Banana ... ... *makomyet*	*makomek*
Bow ... ... *kwanget*	*kwangok*
Cat ... ... *duswet*	*duswok*
Hippopotamus ... *makasta*	*mokuswek*
Egg... ... ... *kwita*	*kwiek*
Devil ... ... *masambonin*	*masambwan*

This last form of plural appears to be unique.

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The supposed Nyamwezi Relationship.

On page 8 I advanced the theory that the Bantu Kavirondo originally came from the southward through the Kossova highlands, and following up this line of argument I have made some comparisons of the Nyamwezi language with the Lu-Wanga and Kisii, and the resemblances are in many cases most striking.